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cance of property and the new types of men, women, and children produced by it, and upon the new classes formed and forming. The general method is to employ, so far as possible, historical development to explain existing conditions and to indicate lines of progress.

In details there are differences between German and American conditions. The worst enemy of harmonious and pure family life, Dr. Berolzheimer thinks, is the marriage for money; in America hasty, frivolous marriages would seem to be a more common source of discord. Homosexuality is at least a more publicly observed phenomenon in Berlin, though perhaps no more frequent than in other great cities. Juvenile courts are less advanced in Germany. But fundamental questions—relations of law and ethics, how far law should attempt to control conduct, the nature of punishment, the proper valuation of work and accumulation (monomania for work and business begets monomania of luxury and enjoyment), the effects of the emancipation of women, prostitution, the stratification of society brought about by present industrial conditions, to mention only a few—are common to Europe and America. And, to repeat, more important than the actual doctrines presented is the suggestion that our moral, legal, political, economic, and social questions need to be envisaged as a whole, as well as studied in detail.

J. H. T.

THE HISTORY AND THEORY OF VITALISM. By Hans Driesch, Ph.D., LL.D. Authorized translation by C. K. Ogden. London: Macmillan Co. 1914. Pp. viii, 239.

This translation makes a useful addition to the English literature dealing with Vitalism. The historical section of the work is naturally of considerable value in determining the exact significance of modern vitalistic theory. Those who do not already know a good deal about this theory, however, will probably find the history not long enough. Indeed, it is rather a condensed criticism of relevant doctrines historically advocated than a history, the author's views being stated generally in the briefest fashion and supplemented by a few critical remarks; *e. g.*, five pages only are allotted to Johannes Müller, and three only to Liebig, amounts which clearly do not allow of a very enlightening exposition of the doctrines of these thinkers.

The theoretical part of the book contains essentially the same matter as is contained in "The Problem of Individuality," though it is arranged differently, and is more complete in the present work. This section has been rewritten for the English edition.

The translation is admirably clear.

BERNARD MUSCIO.

Cambridge, England.

THE FUTURE OF THE WOMEN'S MOVEMENT. By H. M. Swanwick, M.A. With an Introduction by Mrs. Fawcett, LL.D. London: G. Bell & Sons, 1914. Pp. xiv, 208.

It is a pity that this book is one of a series, for a more truthful title would be "A Survey of the Women's Movement" by A Progressive Woman, a bad phrase, but Mrs. Swanwick's own. However, this carping at the title of such a good book would be ungracious, were it not that from time to time the author has remembered she has been asked to become one of a series of prophets, and consequently gives us somewhat dull visions of the lines along which the women's movement will develop. This is to be deplored, partly because prophecy is verbal weaving we all like to do for ourselves, but more especially because Mrs. Swanwick has such an intimate knowledge of the state of affairs here and now, and is capable of such clear and reasoned description, that we regret the pages dealing with the future.

What is it in the women's movement that causes so many men and women to make for it those little daily sacrifices that are infinitely more wearing than one act of great self-denial—to sell papers at street corners, to talk to antagonistic crowds, to walk miles of pavement, to forego holidays? Surely no movement of this century demands and gets such varied services from such varied people. Those who are interested in discovering the nature of this moving force will get an admirable description of it in this book, which is written by a woman whose daily acts of service keep her in touch with the facts of the movement as well as its spirit.

NANCY CATTY.

London, England.